

# Sauraja Pattojo: Private House of Queen of Ke-Datu-an Pattojo XII

Andi Abidah<sup>1</sup>, Erich Lehner<sup>2)</sup>

<sup>1</sup> Department of Architecture, Faculty of Engineering, Universitas Negeri Makassar, Makassar, Indonesia

<sup>2)</sup> Institute of History of Art, Building Archaeology and Restoration, TU Wien, Austria

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*Corresponding author:*  
Andi Abidah  
[andi.abidah@unm.ac.id](mailto:andi.abidah@unm.ac.id)



**Abstract** – Pattojo is a small kingdom in the past, and at this time, Pattojo was called village of Pattojo. The Kingdom of Pattojo is also called *ke-datu-an* Pattojo whose the king or queen was called datu. To be a king or queen, one must of the highest Nobel or Datu title. Bugis house is identical to the stilt on the house and the rectangular facet is elongated. The house's mention in the bugis tribe has a difference between the noble house and the ordinary people's house. The noble house is called *saoraja* (*Sao*=house, *raja*=big so that *saoraja* is a big house), and the people's house is called the *bola*. Generally, noble houses in ancient times were larger than ordinary people's houses. This research is a study on the form of Bugis noble house or king's private house (*saoraja datu pattojo*: local language) built before Indonesia's independence. The form of façade the arrangement of space in the house has nothing in common with the original Bugis house. It may indicate that the king's house did not follow the original form of Bugis house but has combined between the Bugis and European architecture. Some things that are very clearly undergoing a change from the original of Bugis house is the roof, position of the stairs, there is an arc shape on the underside of the house, and the arrangement of the room has also undergone changes. Beside that, the thing that is very clear also is the tamping position that has shifted from its function as a connection between the inner space of the house and then switching positions in front of the main house. This research is qualitative research using method literature studies and field surveys.

**Keywords:** façade, room plan, Sauraja Pattojo.

## I. INTRODUCTION

Pattojo is a village in Soppeng district called Pattojo village, during the kingdom era called *ke-Datu-an* Pattojo where the king or queen is called *Datu*. Generally, when a *Datu* is a king/queen in an area, the area follows in their name, for example, *Datu Pattojo*, (*datu*: title of king/queen, *Pattojo*: name of area/territory); *Datu Soppeng*, *Datu Mario*, *Datu Pattojo*, and so on.

In the Pattojo village area, there are still some relics at the time of *ke-datu-an* that is the ruin of pattojo fortress that can still be found even though it is not preserved. On the inside of the fortress has become a garden by the surrounding community. Also, there is a wide rock where there are scratches a map form in the stone. This stone is still in the village area called *Ale Pattojo*.



**Fig. 1.** The ruin of fortress of Pattojo  
Source: Abidah, 2020

At first, Datu pattojo's private house was inside the Pattojo fortress and then moved to build outside the castle. Model of the house no longer follows the shape of the existing house that is inside the castle. *Ke-datu-an* Pattojo reshape the structure of the power territory, where the house overlooks the square that serves as a gathering place for the community. The king or queen can interact directly with her people or activities in the square that as *alun-alun* at the time.

According to Oliver (1997) and Waterson (1990) explained that the bugis house's shape is a rectangular shape extending backwards, the floor is up from the ground about 180-200 centimeters. Further explained that the house installed an additional room called tamping, and nobles use timpalaja on the roof.

The interview results to the family datu pattojo that saoraja pattojo was built by *Datu* (king) Pattojo to XI around 1905 then inherited to her daughter only child Datu I Pancaitana who is Datu Pattojo to XII and also the last datu in *kedatuan* Pattojo. Some parts have been damaged even the *jokke* (kitchen house) part has been lost because the part is weathered so that all that remains is the main house. House materials have generally been replaced unless the main structure of the house has not changed. In 2019 the regency of Soppeng government provided funding to repair damaged parts. The local government's concern for buildings of historical value is an effort to preserve cultural heritage. *Saoraja Pattojo* is a building that describes the influence of the Dutch government in the area. This research aimed to search the shape of the facade and the arrangement of the *Pattojo Soraja* room that has no similar shape to the original Bugis house.

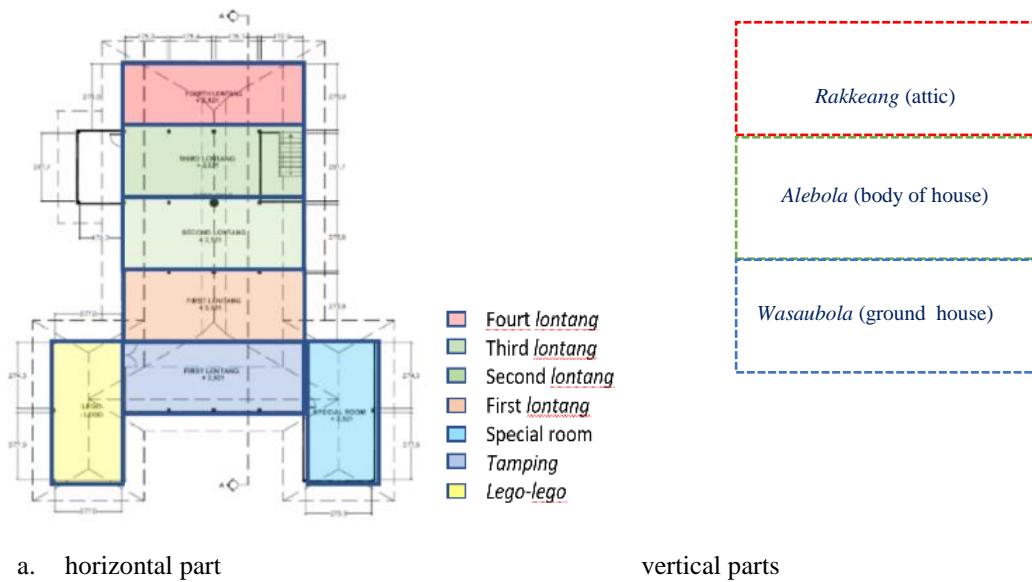
## II. METHODOLOGY

This study is qualitative research use literature studies and survey method. The literature study focuses on shape, elements, ornament, and space of Bugis's house. while survey method observed shape, elements, decorations, and room-plan of the *Saoraja Pattojo*. besides that, also did interview, measurements, and field sketches and then transferring to 2D Autocad.

## III. ROOM PLAN AND FAÇADE OF SAORAJA PATTOJO

Bugis house is a house for bugis tribe, the mention of the name of the house is divided into two, namely for the manor/nobility house called *saoraja*, and the ordinary people's house called *bola*. The bugis house has a mattress between the one on bugis land and the one outside the bugis land. Ismail (2012) explaining that bugis people in Malaysia have the same shape as bugis houses in their original place, both in facades, spatial arrangements, and philosophy. Bugis house has a straight saddle roof, and there is a window between the poles (modules) and the stairs are at the front. The space in bugis house consists of several sections at least the number of section is two and is not limited maximal. According to Rapoport (1998), beliefs, environment, and culture will affect the local community's culture. Generally, the community will uphold the trust it has received throughout the generations. They fear

breaking the customary rules and beliefs of their grandmothers such as maintaining the shape of the house, the number of poles at the width of the house, the number of poles on the length of the house. Beside that, the community will still maintain the tamping of the house as a circulation in the house and also an air circulation at night. Main house is still very considered sacred (Abidah, 2017). Nadjii (2006) explained the parts vertical space bugis's house namely *rakkeang*, *alebola*, and *wasaubola*. *Rakkeang* (attic) is above part under roof, *alebola* is body of house position between of the attic and ground house, and *wasaubola* is located in under the body of house exactly under floor. Horizontal space divide three parts that is *lego-lego*, *watangpola*, and *boladapo*. *Lego-lego* is pause space before into the inside home, located front of the main house and also direct connected by tamping. *Watangpola* or main house is important part of the house. all regulation applying of this part like measurement, number of *lontang*, and etc. *Saoraja Pattojo* applying four part, firs *lontang*, second *lontang*, third *lontang*, and fourth *lontang*. Space in *watangpola* also divided into three parts. Vertically consists of *rakkeang*, *alebola* and *wasaobola*. Horizontally, *watangpola* consists of three parts also namely *lontang isaliweng*, *lontang ritangnga* and *lontang rilaleng*.



**Fig. 2.** The division of home in fortress of Pattojo  
Source: Abidah, 2020

#### **IV. ROOM PLAN**

The room plan in *Saoraja Pattojo* has nothing in common with bugis house room plan generally. Part of the house consists of three parts: *lego-lego*, *tamping*, and special heirloom space. The second part is the main house, and the third part is the kitchen house, which is not currently found anymore. The change of space position in the *Sauraja Pattojo* is the *tamping* position at the main house's front. The *lego-lego* position is not parallel to the main house and there is additional space on the right so that the house is symmetrical. The stairs' position is accessed through the *wasaubola* (ground) of the house where it must pass through the circle section on the house's underside.

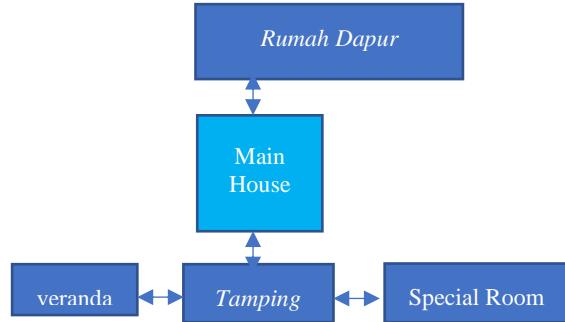
*Tamping* functioning in *Soraja Pattojo* is a waiting place before facing the king or *Datu Pattojo*, the function of connecting between parts of the house is gone. The loss of one of the *tamping* functions makes no direct connection between *tamping* and kitchen house (*Rumah Dapur*).



a. roomplan

b. Front Façade

**Fig 3.** Saoraja Pattojo  
Source: Abidah, 2020



**Fig. 3.** Room plan of Sauraja Pattojo  
Source: Abidah, 2020

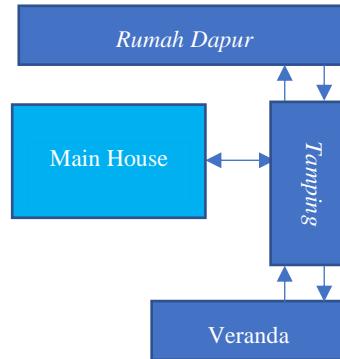
The main house, commonly called *watangpola* in local language, functions as a space for homeowners or blood line (close family) of *datu pattojo*. The main house is between the tamping and the kitchen house, and the main house can only be accessed through *tamping* and kitchen house, but *tamping* and kitchen house, there is no direct access. Looking at the arrangement of the space in *Sauraja Pattojo*, it is seen that the main house is a private room, where guests do not have access from *lego-lego* to the kitchen. To access the kitchen, visitors must go through the kitchen stairs.

*Soraja Pattojo* has four *lontang*, generally, the number of *lontang* can only be used by the nobles at that time but now, the rule is no longer valid. Ordinary people have used four lontangs when they are economically capable. The number of latte in the house consists of four latte, of which more than three are used only by noblemen. Veranda or *lego-lego* is a temporary stopover room for visitors (guests) before entering the tamping room. Generally, this veranda serves as space during the day. The front veranda is a space for men, and the veranda for the kitchen house is a space for women.

*Sauraja pattojo* has two stairs, namely a staircase located in the main house and a kitchen house. to access the stairs in the main house, visitors must enter the house's underside (ground house). The main staircase has nine steps where the number of stairs does not indicate that the house owner is a nobleman or upper class. Stairs for the kitchen house have not been found because the kitchen house has been weathered and the household stairs in the main house in the third part of the first latte. The stairs are to access additional space in the house's ground that changed its function as a kitchen room after it was demolished around the 1990s.

Hierarchically, the bugis house's room plan consists of three parts horizontally, namely *lego-lego*,

*watangpola* (main house), and *jokke* (kitchen house). The three parts are connected by tamping. it is located on one side of the main house (Abidah, 2019). According to (Oliver, 1997) that bugis manor house has tamping on one side of the house, the floor tamping lower than the main house. it is further explained that the manor house's staircase is at the front of the main house and rests on *lego-lego*.



**Fig. 4.** Bugis room plan  
Source: Author, 2020

#### *Facade*

Façade saoraja pattojo has nothing in common with what is explained by the researchers who explained and explained bugis house. *Sauraja pattojo* has its uniqueness that describes when the house is built. It is also explained that the king of pattojo follows the rule of the colonial.

#### *Roof*

The roof is a housing cover that can add aesthetic value to the house. *Sauraja pattojo* has a roof shape that is different from bugis houses in general. In the main house part of the roof shape using dutch gable model, the model of the roof on the *lego-lego* (veranda) and private space on the right are a saddle roof. See figure 02. On the roof there are no elements or ornaments as a marker that the owner of the house is the house of a king/queen. Saoraja pattojo combines two forms of roof, namely dutch gable and gable roof which is the form of bugis house roof. The combination of the two forms of the roof is a combination of two cultures that are united in one form. Roofing material using zinc roof since its inception was established around 1905.

#### *Body of house*

*Alebola* or body of house is also analogous as the middle world is a place to do daily activities. In addition, it is also analogized as a space for women where in this section women do more daily activities. In the body of house there are openings on the front left which serves as a rest room or temporary stopover room before going to the tamping section. this section has no walls so users who are in the veranda/*lego-lego* section can see the view to the square or open space around the house. The space on the right front of the house is installed a wall and there is one window on the front. In the main house there are windows on the front and the side, where there are windows on each side. Except on the third *lontang* on the left there is no window but installed a bathroom and toilet. Except on the third corner on the left there is no window but there is a bathroom and toilet. The window on the side uses a wide window by two shutters with Malay model (See figure 5).



a. Window Model



b. Wide window with two shutters.

**Fig. 5.** Opening style of Sauraja Pattojo

Source: Author, 2020

As said by Oliver (1997) that the windows of Bugis houses are located on the front and side part, the position of the window is between the pole and the pole. Further more, Abidah (2019) explained that the Bugis window is one of the social status markers of the owner, where the number of bars on the window will be a social level marker for example for nobles who have the title *datu* use nine of the number of bars and noble without *datu* title use seven bars while for ordinary people use the number of bars five, three and one. the odd amount is the amount entrusted by the Bugis community as the amount will give a lucky.

The sign guide on the elements and ornaments on the Bugis house aims to inform the community or visitors who owner of the house. The unwritten information is an indirect education.

#### *Ground house*

*Wasaubola* or ground house in Bugis house is analogous as part of the foot of the house and also as a space for men. In addition, it is also analogized as an underworld where the place for ground house function is as a place to store equipment agriculture, carpentry, children's playground and a place for socialization between neighbors.

The function of ground *Sauraja Pattojo* which is a private house *Datu Pattojo* is as a place where residents gather, socialize, a place to rest the people who live with the king during the day. ground house is a space that has no walls so that the air movement smoothly. *Wasaubola* (ground house) is a space that has no walls so that the air movement smoothly under the house. Switching the function of the space makes the absence of open space in the ground of the house.

The shape of the circle on the ground house which is a gate to access the stairs and ground house, the form of circle in the ground *saoraja* held that the *Datu Pattojo* has compliance with the Dutch colonial. The circle shape indicates that there is an influence of colonial architecture on *Sauraja Pattojo*.

#### V. ORNAMENT

Elements and ornaments in Bugis houses are generally in the form of flora and fauna, elements and ornaments have meaning or markers of the social level of the homeowner. Yunus (2012) explained that the form of fauna applied to Bugis houses is, roosters, buffalo horn heads, dragon snakes. For the form of fauna take the form of *parenreng* flowers, bamboo shoots, pineapple fruit, leaf and flower shapes.

The roof of *Sauraja Pattojo* does not have ornaments either in the form of fauna and flora so far from the impression of luxury as the manor house or the upper class in general. On the windows, stairs and walls are also not found ornaments as described by Yunus (2012) that on the roof there are ornament fauna such as buffalo horns, roosters and dragon snakes. For the walls of the house there are ornaments

that *bebetuk* flora as well as on windows in the form of plants, flowers and rectangular *lawasaji*. Ornaments on the stairs usually use the form of flowers and plant shapes that radiate like *perenreng* flowers.

Roosters have the meaning of tenacity to wake up early and be brave, usually place at the end of the roof of the main house. Buffalo horns are placed at the end of the roof of the main house, it signifies that prosperity and wealth. Dragon snakes are placed on the roof ridge that has meaning as a guardian of the evil of man and jinn.

*Parenreng* flowers are creeping flowers. It has meaning in order to have descendants spread everywhere that will give good to the universe. The quadrilateral (*segiempat lawasaji*) a form of belief of Bugis people who consider that where humans consist of four elements namely soil, water, wind and fire.

## VI. CONCLUSION

*Soraja Pattojo* is private house king of Pattojo XI and then transferred to her child who to be Queen of Pattojo XII. The house built before Indonesia's independence, Dutch colonial exact. The house has unique form, which the house is not follow the Bugis shape generally. The house adopted the European architecture which applying arc of the house, like arc in the ground house. Beside, it is very simple where without ornament and element that became symbol of noble and luxury. Room plan has changed the room organization, the original Bugis house position of *tamping* in one side of main house, but the *Soraja Pattojo*'s *tamping* position is in the front of main house. so that, the function tamping as connector between *lego-lego*, main house, and kitchen house did fount over there.

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